

Tuesday, June 7, 1966

Must Remain in
Transcription Room

Well, we're getting towards, I almost would say towards the end, /Huh? It is not that I have a feeling that I won't come back - you know that. As soon as I would have that feeling I would tell you. But in any event I'll be away for a little while and you're on your own and I hope that you have made some kind of an arrangement and that your own affairs - you see what you can do; you see what is really worthwhile and in the meantime certain activities must continue. And particularly activities that have to do with physical work. Very often it is the one thing that keeps one - that can at least keep one together. And that even if your mental functionings and your talking and so forth can run dry, physical work can still pull you through. Emotionally you're much too much dependent on outside conditions because you haven't got enough in you that can function as an emotional motor ().

If you had that you wouldn't have to worry. Because then that would function as I've called it many times a gyroscope. It would step in. There's one thing I want to say however and that you have to think about during this little period that I'll be away. Many of us simply try to work and they assume that they can work. It's not at all certain that you can. Because the attitude that you have in ordinary life is very important for the possibility even of doing work - to have interest in it. And there are certain things that you have to settle in ordinary life first before you really could dare to try to work on yourself. Because if you work on yourself and there is not enough material or already you shy away from certain things that in ordinary life you don't want to solve you will never solve them and they will come up in a much greater proportion when you try to become conscious. I would almost try to put it together in three different groups. (fan interference)

The things that are important in ordinary life if you want to classify them I would group under three different headings. One is responsibility. The second is respect and the third is industriousness. If you take responsibility, it is something of course that is every once in a while inborn in one and then it comes easy

that sometimes you have been brought up with that to respect your father or mother or family or certain people that are older. If you have been brought up that way I think you are very fortunate. Most of us are not brought up that way and there is very little done in education or at school to encourage it. And it is usually assumed that the children are more or less equal to the father or mother or have to live their own lives and for that they **can** do whatever they please. But when you grow a little older the responsibility that you incur simply by living and by making certain decisions, sometimes without having enough knowledge but going after it in a certain way because you happen to feel that way and then before you know it you've said yes. You have done certain things for which you become responsible and you cannot see what the responsibility will involve in the beginning because unfortunately many of these relationships start to grow and grow in a direction which you cannot control. So that at times you will find yourself in a responsibility for something that you cannot cope with and then of course you become hypocritical. That is, you will try to make it appear as if you are actually responsible but you know you are not. You will lie about it to yourself and to others and you will gradually have fear that people will discover that you are not what you are supposed to be and in general it makes the position in your life very awkward. How to shy away from such responsibilities requires a certain amount of cleverness and the more clever you are the more you can get away with it. But in any event you know that it will catch up with you in some form or other and that that partly will reflect in the condition of your own conscience. Whatever the conscience may be in ordinary life that you have to deal with that and also that you are every once in a while confronted with having to make a decision which you don't want to make. Sometimes you avoid it - you try to run around it in some way or other - you don't want to see it; you don't believe that it is necessary - that it has to be solved and when you cannot get rid of it you will start to blame conditions

outside of you. You don't know that you have been responsible from the very beginning because you have never learned really to face it. This question of responsibility in ordinary life is absolutely necessary in order to understand work. Because you will never become responsible for anything that so-called is given to you and that is made available simply by opening your eyes for it. That that will require on your part a definite responsibility to take it and to make from it whatever you can and to remain responsible until the very end. So that you will not let it go simply because for a little while it is interesting and then after some time you want to forget about it because it becomes too difficult. It is only because you have never learned how to remain responsible for a certain thing that even if it is disagreeable that you still have to continue to face it and if you look at your own life - for each person of course it is different and whatever the relationships and the different conditions under which you live - whatever it is that you have established or that has been established for you - that, you might say, you have inherited - or that because of certain conditions in which you have lived you are now faced with such conditions - sometimes whatever may be that your nature is, whatever your ambitions have been or that you wanted this and you couldn't have it and then went overboard and got it anyhow at the expense of many other good virtues in yourself - that you have made friends and enemies. All of that links up with becoming responsible within your means for that to which you are entitled. And that many times that you think that you are entitled to certain things and you take then the responsibility for it - the mistake is made - you think you are entitled. What we are entitled to - that is a very simple matter. You're entitled to continue to live. That at least is the kind of thing that one is born with - with the idea that you will take life and that you become responsible for the maintenance of it. This is your first responsibility. Gurdjieff expresses it in the five rules of objective morality, and that in the first place the responsibility

extends to your physical body, extends to your feeling center and extends to your mind. Those are the three centers for which you are responsible as a personality and your personality becomes a responsibility of you in order that that personality can be used for further growth, or rather that you can stand on it or that you can rest you might say on the past and the past is made up of the experiences of your personality, whatever you have experienced and whatever has made you what you are at the present time. If you don't want to take the responsibility for such simple things, you will never be able to take the responsibility for further growth or evolution of yourself and that unless you settle these little questions - and they are small; they're small to start with but when you don't pay attention to them in the beginning they become greater and greater and larger - too large for you so that then it becomes unsurmountable and that after some time you will want to neglect them, you run away from them or you try to cut corners or in any event you don't want to see them - you close your eyes. You're very far then from being an ordinary man even in ordinary life. And utterly unfit to do any work. I mean by that work on yourself. To what extent you have to be responsible for your physical body, you ought to know. You must not misuse it, you must know what to eat, how to eat, how much, or how to sleep and all that goes with it - the maintenance of your body in what is called lean health. Just enough - not too much, not too little either, just enough of one or another - whatever kind of food you will want. It includes in your physical behaviour that what you take in by means of your physical organs - your sense organs. And that immediately reflects on your mind and that the mind also has to be fed correctly. That is you have to expose your mind to a variety of different things and you have to start making selections and whatever I now say and from now on to try to make a program for yourself for the next four or five weeks that you will see that you keep your health, that you will see that you will do the right thing for your body - that you are not going to misuse it, that you are not going to expose it to

a variety of things where it would be nice - this and that - if you only could do it at the expense of certain things of yourself which you know quite well that it is fundamentally wrong and you should not indulge in them. Don't experiment too much; keep it on an even keel but make absolutely sure that the body is in good health. And whenever it is a little bit off and sick, do something about it in order to straighten it out. You have to face these kind of things; you must not just hope for the best or at the first indication of a little pain run to the doctor. That of course is a little nonsensical. You must know how to take care of yourself and usually it's your own fault when you are a little bit off. Maybe you haven't eaten well enough or you have tried certain things and experimented with too little sleep or had too much of a drink every once in a while including all kind of tranquilizers and drugs and things of that nature which of course you know are absolutely wrong for the body to take because the body is not as yet sufficiently equipped to throw them off whenever they have done their duty. If you know your body well enough that it is deficient in certain chemicals that then you want to supply them - it's all right. But many times you don't know enough about your body. As far as the mind is concerned, that what you take in with your physical organs, your sense organs - guard that very well. Don't expose your mental capacity to certain things that are not worthwhile. By this time you must know you're not young any more; you're not at least children. You know that you must not have certain kind of enjoyment that doesn't give you anything or lose in many ways your energies simply because it is taken from you. As an example I always say a great deal of TV but it doesn't matter really very much. The newspaper is filled with a lot of nonsense. The junk that is being published at the present time - so-called right or wrong - whatever is in vogue, all the news in Viet Nam which you cannot do anything about anyhow and the so-called nonsense that is dished out of justifying this and that politically - of course

it is silly but nevertheless we are exposed to it and our mind is busy with it and as a result we talk, talk, talk a lot of nonsense even among ourselves. I will come back to that a little later because that has to do with respect. It has to do with respect for you yourself and respect for whatever you are engaged in. As far as your emotional center is concerned, it is extremely ill fed and that is where you should spend much more time during this period of the summer in trying to develop it and to be much more open and I mean now emotions; I don't mean cheap feelings. It is not the ordinary kind of thing that is immediately translated into a physical behaviour. That I call a certain cheapness although you cannot help it and that whatever you feel as indulging in anger or states of that kind which are surely expressions of ones feeling then of course a tremendous amount of energy is lost and as soon as it becomes expressed in the body you have a certain means of finding out how much of that energy actually has gone in the past and still will go in the future into the gutter. This you have to watch; you have to see that you will not allow yourself to indulge in all kind of things that are so-called natural and that for the time being there has to be a little guide which says yes or no in allowing yourself to express certain feelings and only express them when you really want to and to have no fear when you wish to express them because this of course - it is not a question of shutting them off, it's exactly a question of helping to exercise them. But to exercise them in the right way and not at the cost of a tremendous amount of so-called emotional energy which is lost and will be lost forever and which, as you grow older, you will not be able to replace. Now to what extent you can do that depends on your type. And each person will have his own problems () but you have to read certain things that can get you emotionally involved. You have to try to think about certain things that engage you. You have to expose yourself to certain aesthetic values. You have to learn how to read deep literature if it can produce in you an emotional state. So that it is not the kind of literature that requires simply a filling

up of your time or an intellectual enjoyment but something that actually starts you thinking and feeling about conditions which you read about or that might even affect you and an example for that is for instance to become interested in the lives of people who have lived before and who have accomplished certain things and that your interest should be much more in the biographical direction of actually studying and coming in contact with what people have done so that you become much more a man of that kind of an emotional world. This includes of course conversations that you might have and not allow yourself to be too superficial. Whenever you have an opinion, express it well, and do it in such a way that you know what you are talking about and that if you wish you can actually emphasize it in some way as if you wish to convince someone for his own sake or for your own satisfaction. It doesn't matter as long as you exercise your feeling center. When it has to do with emotions, the feelings of course are deeper. That is, they concern your essence. And for that I think it is quite necessary for sometime really to take time off to sit and become emotionally involved in certain things that you wish and particularly in regarding the possibility of working. And the possibility of establishing in yourself a relationship, you might call a relationship of a private kind. That your God or His Endlessness or thinking about cosmological relationships for yourself, where your place is and what you think you ought to be able to do. So that of course goes over into work. If you don't want to go into the work direction you can already become acquainted with many things that have been published and have been published of an emotional kind and you remember I have mentioned every once in a while certain books of that kind. The () for instance. Those things that are emotionally tinted although you may not agree with them, with a variety of different kinds of literature () which is perhaps not always understandable and remains mystical in some way and perhaps intentionally so. Nevertheless, it will start to make you think

and feel and that you should set some time aside for that kind of result as an exercise of your emotional center so that you can feed it material that is not refined - that is pure. This goes hand in hand with what you want to use for your mind and not to lose too much energy and particularly not losing energy in thinking about your health. That of course is utter nonsense. You have to know about your health which is very simple and certain rules that you have to follow and for the rest don't have any particular fear when your body is normal. Give it exercise and give it enough of acquaintanceship with others. Do not keep by yourself. Exchange. Communicate. Be a man as much of the world as you like, but don't live on the surface only. Now what are the next responsibilities according to the five rules of objective morality. They belong, number 4 and 5, they belong to a different kind of a sphere. They are not to the sphere of our ordinary unconsciousness and as such they would not belong to that what I meant in the beginning that a man has to prepare himself in order to work. Because the fourth and the fifth only apply to those who are already engaged or committed in wanting to work on themselves. Otherwise they will not understand what is meant and perhaps a little later we can talk about what is really meant by the fourth and by the fifth obligations. These are the responsibilities that are in your life that you have to settle, I say first. If you don't and if you are a serious kind of a person you will continue to think about them and it will also prevent you from being able to work. Settle them for yourself. Settle the question of economics. Settle the question of acquaintanceships and friends. Settle the question of worry if you possibly can. Find out if you can do certain things with pleasure so that you look forward to getting up in the morning, that you are not too worrisome. If there is a worry try to settle it, try to straighten it out, try to become clear about it; what is really important and what isn't and to what kind of suffering you are entitled. You must try to realize that your life has to become very much simpler in order to be able to work and that

every once in a while you have to take stock or account or even meditate about such questions of what really belongs to your life and what you should throw away as ballast because we cover ourselves too much with ordinary things which have no meaning, which prevents us from seeing our essence and also you have to carry it with you and all during life it will be a drag, a millstone around your neck and it is something that really if you want to become a free man you certainly don't want to encumber yourself too much. At the same time the responsibilities of any kind of a thing that you have done - that you have to face, and you cannot just run away from it - you have to pay for it. They are of course of a varied nature depending entirely on how much you have lived and how much you have so-called dared to do and also that you consider during these next four or five weeks in what respect you have really failed - not to fulfill obligations which you think you must have had or which you believe at the present time you should attempt. It is a task I give you. You consider yourself as a person who has obligations of a certain kind and that they - these obligations are being fulfilled by you to the best of your ability. That you look at them seriously (

). Now when the responsibility more or less is set then there is the next question that comes up. It is respect. And this overbridges now this question of unconscious existence to a conscious existence. That is, respect belongs to a conscious life. In an unconscious life we don't know. We are taught certain things because other people tell us and we are taught to be respectful towards those who are older, those who are our father or mother, those who have more wisdom, a certain relationship based on high or low, different kind of qualities maybe racial, sometimes maybe castes, whatever it may be - much of that is ordinary life, ordinary earthly morality, sometimes quite useful for certain civilizations to live under and also they form naturally the basis of (growing?). It is a good thing to know about them and also very good to know in what respect you become respectful. That is, why are you in

certain instances respectful towards certain conditions or persons and where does it come from. This I think you have to think about. It may be due to all kind of influences that you don't remember but many times if you have already a certain feeling that you have to be respectful; that you have to show that and that you have to attend to that in your actions - that it has to become apparent in your attitude towards people in general although it does not limit itself to people; it is also respect for ideas - that then we go over into what is really the requirement in order to place work in the proper relationship towards yourself. And much of that what you have been taught in ordinary unconscious living on earth is not going to be of much value. Because you see that what you at the present time take as a responsibility and a respect that you do have for that what you owe so-called or that you have now to your credit is of course based on many things for which you were never responsible and even if you want to take them now as a responsibility your respect will not be there unless you expect something from that kind of a relationship on account of which you will want to reduce yourself to a certain minimum so that from that standpoint you can be more respectful to that what is higher than you are. This very seldom happens in life because we expect to become much more as we go along and for that reason that I think that when I grow I should be less respectful is simply based that I have a feeling that when I develop that it is due to my efforts and my particular sweat and perspiration and so forth and to some extent it's quite true - that it is a result of energy spent and spent by me in order to reach a certain result or a purpose or a level and that then there is with that of course a certain pride. I cannot help it because I need that for myself as self respect. This is the self respect that goes hand in hand with the responsibility. And now that self and the respect that I have for myself-I may have made a mistake and that the respect that I now call for myself is a little bit (individual?). From a conscious standpoint that what is oneself is nothing and for which one should have respect is as yet not in existence and only

to the extent that one is in contact with the possibility of development, this time in the sense of Gurdjieff, what he means by evolution of man is simply that I start to have a respect for the possibility of my future growth without being able as yet to have respect for that what has been accomplished. In the first place it is a respect for the possibility of an I. If I work I hope that an I will start to develop and by that of course I mean that there is a possibility of a functioning in ones mind and gradually flowing over into that what might become ones conscience and that finally will result in the ability to do as will, as a result of will, as a result of either consciousness or conscience becoming active and then manifesting as will through a certain individual which of course is not the personality any longer but a changeover into a different kind of being and a different kind of higher level manifesting then in accordance with these three different possibilities of man as he should be and man when he is - could then function as a harmonious entity. Now the question is if I wish to start considering that with respect, I have to respect that what is of a different kind of nature and I have to look up to that sometimes that I wish to grow in the direction of it and that I at the present time without necessarily worshipping it hope that in the presence of that I conform to that what is required. This is your own I. This is your own creation of something of yourself which you endow with certain properties belonging to a different level of being and in short one says belonging to a world of objectivity even if we don't know exactly how to define that further it is something that is quite definitely unnatural and that constantly I should have in mind that I am when I wish to work in the presence of something that is not natural to me and for that reason I have to be respectful towards it. Now this goes much further because anything now that will help me to bring back to my mind or perhaps my heart the possibility that something of an I exists or can exist and that that what really is being uncovered in oneself being ones

Magnetic Center, that the respect starts then to have towards that Magnetic Center the place, giving it a place where it really belongs. And many times I have said it is like the voice of God in one so that one has that respect and now it will change over into a worship or such respectfulness that I tremble in the presence of it. It depends now on how far my emotional development has gone and to what extent I actually feel then that sometimes even I may not be able to put it in words but at least I have a feeling of that what is sometimes - it is called awe. As if then I am in the presence of something which gives me a state of awe. As if, as you know the Jewish holidays of Rosh Hashana and the Jewish New Year - those are called the days of awe in which one starts to realize that one is in the presence of the possibility of a growth existing outside of one and which if understood correctly one could use for the wish and inspiration for the growth of oneself. This I think is quite necessary to have () that what we call the path or the only way towards consciousness; that what I understand by the way how to become objective and that what is related to the possible development of an I in one which ultimately might then start to function as a guide or perhaps can become noticed as the voice of God within one. It may be the representation of that what is sometimes called heaven on earth and it surely must mean for one that what one could aspire to and the hope then that should be in one that in the presence of that kind of a quality of a different higher kind of a nature that I then under the influence of that could be changed. And that my attitude should be constantly that I remember that and that I put myself as it were in the hands of that what is higher in order to be able to conform and to hope that that what is of a higher quality can affect me. It must require on my part a flexibility an opening up and a willingness to give myself up towards it. That is it has to reduce myself to that what it really is in the presence of that what is higher. And only when I will be able to lose myself in that sense that I will find my true self. So you see this kind of a respect now in the first place it is ones I. It

may be ones ^Mmagnetic Center. It may be God within. It may be a voice. It may be the conclusion one draws that for some reason or other one is exposed to the possibilities of that and although one does not know why that it behooves one to be in the presence of that as if one could worship the possibility of being eternally grateful for that what is given to one. To what extent you understand that I don't know. It depends on how your feeling is. It depends on how your conscience already has started to act. I think it has to extend to anything that has to do at the present time with Gurdjieff. Some time ago I said it has to do with this room. It has to do of course with work among ourselves. It has to do with work with each other. It has to do with anything that is in the direction of such possible development and I think in that respect you fail tremendously. You see I want to say this because I want to be quite honest and I don't want to go on this little trip of mine without having told you that every once in a while I believe you stink. You have not the proper respect at all for what I am now talking about. Otherwise you would really work much more than you do and also it would become so apparent that you would be in the presence of each other constantly reminded that something is there that is of more importance than anything in your life if you could understand. That that could become the motivating power in you, that you would spread over into your life as it should be and it would become apparent in ordinary life and your ^{whole} ~~own~~ life would be changed. And it is not changed. You pay every once in a while a little bit of lip service and for your own good you work and of course honestly I agree that you do make attempts but that respect is still gone and now in the presence of me you sometimes are a little hypocritical because how the hell do I know how you are when you are among yourselves. You put on a face in my presence and I never see you really the way you are but among yourselves when you talk you go over into all kind of things when you wish and a little joke and a little dirty and a little this and that and a little jealousy and a little bit of hate and all the rest that goes with it in ordinary

life. Where is it that you hold onto that and you try not to express it. Where is it that you then remember Gurdjieff in some sense or other; that you know you ought to know by this time that there is a definite reason why he has existed on earth and why he died and why he did what he did and what his life was worth. There is this possibility among us of living in accordance with an ideal. I try to tell you time and time again about these things. You know that. And I don't want any particular credit because it has nothing to do with me. Sometime ago I said forget about me. I've no interest whatsoever in any kind of an admiration but I want you to be honest ~~about~~ ^{with} yourself and in my presence so that I really - that you are what you are and you admit whenever there may be a little lie or something that you pretend that you are honest enough to say and that was wrong that was my stupid self the way I am. You see this is the kind of respect you should have for me. And you don't. And to some extent it's my fault. Because you see I'm a little democratic. Because I put myself on a standpoint of objectivity in which all men are equal and for that reason whenever we happen to talk together it is that I am perhaps a little over kind and that I bend down; it is a little bit of that kind of a familiarity that perhaps to some extent even breeds contempt in you. At the same time even if I am at fault it is the wrong kind of a thing and for that reason if that is true and it is my fault I will correct it because I will certainly be the first one if I say that it really exists and I am one of the causes of it I will try to do whatever I can. It is not that I want to be cold too much. Naturally not. I exist at the present time for you ~~not~~ in order to try to help formulate maybe to give you a little stimulus for what you need in your life. Because I know how much you need it. I know even more than you know how much you need that; you may not even know how much but I do know because I've lived a little longer than you have and I know what life can give and what life does not give. So you see this respect; where is your respect for each other. The respect that you have

to have towards each other. The respect that you should have for anyone who makes attempts of working, anyone who is honest and instead of going around and doing what you are still doing - some time ago I talked about gossip, about nonsensical tales that you tell each other. Don't do it. What is the use. That you want information - all right. Place it where it belongs. But don't have what they call () the joy of seeing that something goes a little wrong with someone else or if you feel that you're ~~xxxxxxx~~ entitled to a little bit of conceit because you think that you are a little superior then someone else and that as soon as you can shine my shoes and polish an apple so that I can see it that you think that I am more interested in you. Not in the least. I am only interested in work and when you wish to work I will always be there but I have not too much time left and I don't want to spend it too much. You know yesterday I put that little telephone thing, that Recordophone, it had a little message on it that I was busy and would not answer the phone and do you know that the God-damned telephone rang 60 times. Now it is not something that just rings once of course I didn't answer it and no message at all - so what. What is it. It cannot be 50 times so God-damned important that it is necessary to call me. Why should I. Why should I even listen sometimes. It is not that I am not willing. I don't care how I spend my time provided I can be awake. As far as that is concerned what is the difference. It is not necessary for me to have meetings in order to answer some questions. All I have to do is to write up whatever I remember and there you have a whole book with all the questions that can be answered. They're there. I know it. Once I asked Orage during the time that he was here and I went very often with him to some of the groups I ~~talked with~~ took him down and I had a little car and we ate; I took him over there and we talked a great deal together; sometimes I asked him a question, I said aren't you afraid sometimes that I might ask you a question that you don't really know. He said no by this time I am sure that all the questions that can be asked I have answered. Well you see it

was a man who had a certain assurance regarding work. As far as I'm concerned I am not faced with any particular question you might ask and it is not for my particular interest that I have to formulate it time and time again. It is only for you that I do it; for you these group meetings are there; for you these movements are being held; for you there is a Brewster; for you there is some music; for you not for me, not for my particular pleasure then only for my use - yes. For that I have said many times I need you because I want to grow; I want to continue to remain awake. And so this kind of respect is in the first place for me - some time ago someone sat in my chair. How dare you. That kind of respect you should have. I should be so free so completely that anything that is on my desk is not your business; that I don't have to hide anything because I am afraid that you might look at it and then simply look at it and get so-called a little bit of this and that kind of information to which you perhaps are not entitled then only because you have a little bit of a feeling that it might be nice to know a little bit more than someone else. In the proper time you will get it but leave me free and respect me in that sense. I am for you after all that kind of a person who talks about Gurdjieff and without going into any particular kind of detail regarding others who also have been exposed to Gurdjieff, it doesn't make much difference - you come here, therefore we have this group and again you are entirely free to leave and not to come back any more. It won't make any difference. Not to me as far as that is concerned because for the creation of that what I will need I will always create whatever I need and I will die in that sense working. So sometimes I may say ^{why} ~~x~~ don't you look at me as a person. Who am I. Your father? Sometimes now a little later we have a Father's Day. Am I for you what I should be. Do you allow me to be that or ~~xxxx~~ do you want to drag me down a little bit to become a friend. I am not a friend. I am way ahead of you in that sense. Excuse me for talking. I've absolutely ~~not~~ no interest to be quite honest in your mental functions. I have

gone through them time and time again backwards and forwards. I know it. I know what you think. So it isn't that. Where is the contact that I could have with those that I would say are my equal, as far as my mind is concerned. They don't exist. I am sorry. They don't. And still I will continue. I'm by myself. All right. Whatever it is it is me. But one thing, don't call me Papa. I hate it. Not even to my face. And don't call me boss. I hate it. If anything I'm your guru. I try to live up to that kind of an idea. Of trying to give you what is real within me for your sake to give it because it has to be given. This is a task I have. It is a necessity. I have said some time ago to some of you, you know Gurdjieff has laid it on me as a task. I know what he has told me. I know why I am living the way I do. But I'm not your Papa and for me, whenever you are by yourself and I am not within earshot that I can hear you - you keep that respect for me. Don't () it. Because if you do you will never work. The recognition of someone who will take leadership and who at times will tell you and for whom you have to have that kind of a respect and perhaps in which way that kind of an affection or love can take a form it is none of your business even to criticize me in any way whatsoever when you don't understand even what I am doing. I may have ~~for~~ my motivation for it and definite reasons; I am not that kind of fool. But you have to give me that kind of respect in order to say even if I don't understand it - he did it; therefore I allow it. You see this is a father. This is a guru. This is a person who is much more than just a teacher. It's a person who is willing to enter into the lives of you let's say to give you whatever benefit there may be of a little wisdom that I have gathered. And I'll be kind and considerate and I will be always open for that kind of necessity when it is serious for you - surely the doors are open all the time. But you must remember that there is a certain respect that is required on your part; otherwise I will

not give it any longer. The respect for ideas is what gives you the real reason for respecting any kind of a channel through which the ideas flow. And it includes your respect for Gurdjieff because he represented ideas of life, of how to become free from earth; how to live in the presence of His Endlessness; how ultimately maybe to join; how ultimately maybe to understand the workings of the universe; how ultimately trying to help maintain it and how to fulfill your obligations then this time the fourth morality of how to be in order to ^{en}lighten, to help carry the burden of His Endlessness in the maintenance of the universe as ~~resp~~ represented on earth among people; how to love them and mankind in order to help them in accordance with that what is required for them so that they can really live and understand what is really the meaning in their lives. That is the aim. And that is the aim of the fourth objective morality rule. To help His Endlessness to maintain that and to make it appear in ones manifestations that one is ready to give whatever may be needed for the maintenance of that purpose. And then immediately what ~~is following~~ is following is how to help others to become like that and to bring the reminiscences of Ashiata Shiemash in ~~whix~~ it who of course at that time when he lived had that kind of an obligation of surrounding himself with 30 initiates who he trained and helped and who he taught and for whom he was their father, spiritual father and for whom he was a teacher and helped them then to build so that they could go out in the world and spread whatever was necessary to undo the difficult consequences of the organ Kundabuffer. The difficult ideas under which people have lived and to which they have been enslaved and to tell them about freedom - how to develop a person's soul and so that they as ten - the Brotherhood of Heechtvori if you remember - what they wished to do is to convert each one of them hundred others and again in such a way that each of such hundred could in turn again convert another hundred. It is a tremendous kind of a task and it was Ashiata Shiemash. Ashiata Shiemash in the first edition of the book was called Jesus Christ.

And it was considered at that time by Gurdjieff that that might be a very good idea of telling what is really the value of Christ and the value of Jesus as a messenger. Afterwards he changed it because he didn't want to have that particular connotation as if it applied only to Christianity. It has to apply to all religion and to any kind of a guru who represents it and () Buddha and anyone ~~wh~~ of those, Mohammed, or whoever it is that has lived before in accordance with certain rules and could represent and be in his life a messenger from above. So Ashiata Shiemash is a symbol and it represents for us in reading it that what we should to a very small degree probably try to imitate or at least try to become so that ultimately there will be the possibility of actualizing what is given in the fourth and the fifth objective rules. How to be in a state of Martfotai. How to be in oneself contained. How to be with oneself as if one is livingⁱⁿ ones own Magnetic Center from which then one can operate towards the outside and then with that constantly being fed by that what keeps Magnetic Center alive that one has then as a channel the right to distribute in the best way one can and constantly being fed from the source of all sources. But you see this form of respect you have to think about it this coming summer when you are by yourself, when I'm not here and when the ideas () and what you already will be towards meeting and how you will meet each other and how you will of course be exposed to all kind of conceit. Of course it will happen. Of course ~~ix~~ you will want to show off. You will want to appear that you are a little better, that you are much more conscious, that you understand things in the right way and that after all people could come to you and find out what is what so that you can teach them. Try to forget it children. We're all on the same kind of a basis at the present time. It is only after quite some time you might say I dare to take on a little bit of a different attitude because God knows I'm a little older. So for the summer you have to work together. You have to understand each other. You have to learn to have respect for the

ideas and Gurdjieff and that every once in a while when you meet here please look at the photograph and try to remember. And if you want a prayer in the morning that each morning when you wake up and maybe you have a photograph somewhere on the wall and if you don't have that try to imagine as if Gurdjieff is looking at you from the wall, looking at you and that you say good morning to that and even if you would leave your house or you would leave your room before you close the door you say goodbye Gurdjieff. If you could do this every day you could start your day off on a different kind of a level and I assure you you would have respect for the ideas, for the people who try to work, for the honesty that they also manifest and for yourself to be respectful in regarding that what is now your responsibility. Now when that is I hope fulfilled, when it can be - and there is no doubt that it can be - then what is necessary in order to continue to fulfill it. I call it industry - industriousness. It is the opposite of laziness. It is not allowing yourself to get away with that what is cheap or that what is the line of least resistance. It means that you will be busy, that you will be active, that you will want to be active, that you will want to remember to be active, that you will say it is something that is as an obligation on me, having the responsibility and proper respect that now I must do something, I must now work, I must now work I must now be, I must settle my accounts. I have to remember that I am a human being who wishes to grow up, I know how much of a child I am. I know how difficult it is. I am when I look at myself how - I called it a little while ago, I stink. As Gurdjieff used sometimes very, I wouldn't say strange language but surely down to earth, and when he actually then would talk not about slugs but he would call us shit and there are several stories of that by which he would illustrate and how terrible sometimes these things were for us because we belonged to a certain class of intelligentsia and we had an assumption that we were chosen. And perhaps to some extent we were. Maybe

there was some reason why we happened to come in contact with Gurdjieff. Perhaps if we hadn't what would have happened to us I don't know. One cannot say what would happen one way or the other. All you can say it happened this way. Many times you know the little saying of Orage - every time, every day I am grateful that I have met Gurdjieff. It is something that was quite real with him. ~~It~~ There was no doubt about that - how serious and how honest he tried to work and he did as you know well enough from me, he did his best for the little group that we had. But you see this kind of non laziness, this kind of not wanting to get away with the things that are cheap. To be able to exert a certain effort and to spend energy for the sake of accomplishing something worth while and not to allow oneself and only if you wish that you think it is necessary for your body to rest and that you think you're entitled to some more sleep - give it. If you want to eat a little more. Go ahead. If you want to have a party with joy and some cocktails. Go ahead. Allow your body, allow your feelings. Allow your friendships. Allow all the kind of things that you believe are necessary for the maintenance of your life and at the same time always respect your life. Always respect that what you are manifesting in the presence of others. Always remember that you have to show. How much can you show or dare to show or even are you willing to show to other people that there is something in you that is alive essentially and that you are not just howling with the wolves and do as the Romans do but that you stand on your own feet when you wish and that you dare to say whatever you think you ought to say in the best way you can regarding the possible spiritual development of a man and the necessity of man to establish for himself an equilibrium within. Otherwise he never would be at peace or at ease, live in a state of equilibrium for himself. That you dare to stand up for that kind of belief in which you can believe because - that is, you can have belief in because you can prove to yourself that there is something starting as this kind of

solidity crystalizing gradually within one and that if you stick to the one rule not to say anything about work unless it is backed up by your experience so that you dare to say it because you know it and you know it be experience in such a way that no one, not even God can take it away from you, then you will have the strength and the ability and also quite definitely the possibility of even affecting other people by means of that what you represent. It is perhaps an aim. I don't want to say it should be your aim. It can be. When it is there it is very useful because it will help you to be what you should be. But you will only reach it by not being lazy. The laziness of man. The little story you remember of the boat and the man who could take only one little thing. He has a couple of packages to take - the wolf and the goat and the cabbage and they have to go across the river and the boat can only hold the man and one of the other articles. And how will he do it. Gurdjieff used to tell this, you probably remember it, you have heard it before. Because if he left one with the other maybe the wolf would eat the goat. If he left the goat with the cabbage, the cabbage would be eaten by the goat. Only ~~the~~ time it was safe would be to leave the wolf with the cabbage. And so the man goes over with the goat first. So he goes back again now he takes the wolf. And the wolf he cannot leave on the other shore because the goat is there so he has to take the goat back. Then when he gets back to this side of the shore there is the cabbage but now he takes the cabbage and that goes to the other side because the wolf won't eat it so it's all right. So he takes the cabbage and then he has to come back for the last time to take the goat. Well you see he had to make an extra trip and that indicates that he cannot be lazy. But without being lazy or not lazy he has to be sufficiently clever. He must know what to do. So you see the laziness, that is the industriousness, the non lazy attitude, this consideration of yourself has to be guided by common sense. By a certain form of intellect which applies to the particular problem in hand-that is

common sense and it requires your common presence to that particular problem to look at ~~x~~ it whatever it may be - how to solve it and surely not by giving in to that what in usual terms is called laziness of the body. But of course it's not only the body - it may be your intellect, it may be your disinterest emotionally. I don't know. I don't know how low sometimes one can get. Sometimes I am quite sure it is quite terrible and that sometimes I am also quite certain that you are ashamed of it. And a little bit of shame goes a long way. Don't accumulate too much of it. Too much of a burden. If there is too much you gradually will come to the conclusion that either you are going to do something or you will die. You will simply assume that that is the regular condition of wanting to be lazy or whatever at the expense of someone else and of course that simply means you are nothing else but a little supporting cell for the totality of mankind. When one is really interested in wanting to continue to live or at least to expect from life at the present time during ones lifetime on earth the uttermost that it is possible to expect, one has to see what are potentials in one and to what extent then is it possible to develop such potentials into the actuality. The potential for man is to have emotions. The potential for man is to have consciousness. ~~science.~~ These are the two things that should be on his lips and should be in his mind. It should be in his heart. When you cut him open it should be everywhere like little signs ~~of~~ over the totality of his body. Consciousness and wish. Conscience to to be and will to act. This is really how a man should be made up. How it should imbibe him. It should flow through him. It should become part of him. It should be him - this man who wishes in consciousness to live further in order to what - to accomplish, to do, to live, to understand, to help, to become, to join, to be united, to fuse, to be one. Whatever it may be, whatever it is that one sends up every once as a prayer with the understanding that I hope that someday it will be heard and that for that everything that I am at the present time I am willing to give because

that what I am aiming at is not here and that what I wish to become has to be made in order to free myself from that what exists at the present time. That I must understand. I must see these kind of limitations ^{which} ~~for~~ my life at the present time on earth furnish me with. And I will accept them for whatever they are because how else can I treat them and then only very slightly I probably can bend them a little bit but not fundamentally change them. I am interested in fundamental changes. A man who becomes in accordance with the laws of great nature that what is really an individual and who at such times can choose to be whatever he wishes to be, to live wherever he wishes to live, to help whoever he wishes to help and to be constantly grateful towards His Endlessness, willing to be eaten by His Englessness and then to becoming endless in order to be as He, as if one within can become as man and as if man can become like God, provided God is willing to live with man. Whatever it is that you will try to define for your work during this summer, whatever you want to write up, whatever you write in such a sense write ~~the~~ it very simply your aim, your wish, for that day, your wish for a week, your wish ~~n~~ for a month, you wish maybe for a year. Try to crystalize it in such a way that you could put it on a sheet of paper and carry it. It becomes an amulet. That what you carry with you. You have it within you. Hang it around your neck on a little chain if you wish. Put it in your vest pocket. Have it in your pocketbook. I don't care. ~~ixxxx~~ Wherever you keep it. Write it in your heart indelibly. With your blood if you wish but in any event let it be there as something that can remind you and that at times you dare to take out and you take stock of yourself, you see if in accordance with that what is proscribed you are still in agreement and if perhaps you might have to say that as yet you are not living up to that what is required. That you then make an honest wish that maybe with God's help someday you will. That you try then simple things. To be. And to be and to be. And not to forget and not to get lost in all kind

of complications. Just walking along. Just marching. Just going in life in the midst of activity with your head up and you go because you have an aim in the future, you see it and let that whatever you see now penetrate and then with this breathing quietly, taking in whatever you can with your sense organs. This being can then be the unity of all you are and at such a moment of that kind of fusion God is with you. We'll see each other again next Tuesday. I would suggest that you have questions about your work. () talk about it then. I wanted to say this today so that you can think about it. So that that what is ahead of you can be considered seriously enough and that if because of that thought and all kind of meditations that there may be ~~various~~ certain things you would still like to straighten out - how can I do this or that, how can I get along with others, where will I be when I'm not with the group, what will happen to me when I'm away from it. What can I hold onto. What can I do to maintain that what is really the holy of the holiest for me. I say So help me God. That what is the ultimate in ones life.

So good night. I'll see you next week I hope.